

ANACONDA, MONTANA, SUNDAY MORNING, MARCH 20, 1892.

## THE BLUEBIRD.

Brave bluebird on the apple bough,  
Plumed in a coat of blue and grey,  
The myriads of winter now  
Before thy matchless music fly.

Thy liquid notes' sweet flute-like spell  
Transfigures every twig and tree,  
For thou hast happy tales to tell  
Of lands washed by some southern sea.

Thine only is that marvelous trill  
So jubilantly warbled o'er,  
Who hears it once, must hear it still  
In memory for evermore.

Lost Eden centuries ago  
Once listened to this magic voice,  
O, what were such things as flow?  
Or spring, if thou didst not rejoice?

The south wind leaves its summer sky,  
And flowers to love and nature dear,  
Rise up to greet the passer-by,  
When once 'tis told that thou art here.

For thee no page of sad regret,  
No sorrows come, joy fills thy scope,  
With heart upon new summers set,  
Thou singest the undying song of Hope.

—J. C. Benton.

## THE GOOD TIME COMING.

O, the good time is a-comin'—you must hope to see it start—  
When the sermon and doxology won't be so far apart.  
An' the man with the collection won't strike one piece o' tin.  
An' they'll get a man to glory without whippin' of him in!

It will be with us—some day,  
For we kinder hear it hummin';  
But it's mighty far away  
An' it's mighty long a-comin'!

O, the good time is a-comin'—you must meet it, if you can—  
When the sermon with a lantern will go looking for the man.  
And the man, when caught, and taken by a whirlwind of surprise,  
Will not see his friends forsaken, and resign before he dies.

It will be with us—some day,  
For we kinder hear it hummin';  
But it's mighty far away  
An' it's mighty long a-comin'!

—Atlanta Constitution.

never quarreled over the honor attached to the discovery. The "Golconda" had been found. We had put in \$4 for every \$1 taken out. We wanted to go home and work on a farm at \$15 per month and found. We wanted to do anything except hang on to that claim. We were hanging on to get an offer of \$50 or less when Mr. White appeared on the scene. It seemed like the hand of Providence. He began to talk of mining matters, and we began to talk of mining matters. We began to bring his great-grandfather across the sea, and also to put up a job on him. At the end of a week he coughed up the cent, and then his interest in mines rapidly increased. So did our interest in him. At the end of a fortnight he was ripe. He confessed his entire ignorance about mines, but was willing to trust to our integrity. We were perfectly willing to sell him on that basis. We had lots of integrity, but not over \$15 cash capital in the common fund.

We had a hole in the ground about 12 feet deep. I know it was about 12 feet, for my back still aches as I think of the last day I handled the pickaxe down there. Mr. White went out to view our hole in the ground. He seemed pleased. We looked him down and he came up smiling. We thought he smiled because the old rope and windlass didn't give way and drop him back. We had decided to let Mr. White have that hole in the ground for \$500 in cash, and throw in the two horses he had on the water barrel for luck, but he was so green and soft and tender that we concluded to double the figure. We hadn't put it at him, however, when he parlayed up by an offer of \$10,000 for the "Golconda." None of the four of us breathed for the next half hour. When we finally got away by ourselves we acted like lunatics.

"The day we made out the papers and got our money was the longest day I ever saw or expect to see in this vain and deceitful world. We were shaking with fear that Mr. White would bail out, or that it would occur to him to get the services of an expert, and when the money, which he had no difficulty in getting at a bank, was finally handed over, we could hardly realize that we were awake and had scored in a victim. Each one of us skipped the country within 24 hours. We felt sorry for Mr. White, of course, but it was Montana money. There was even talk of chipping in \$50 apiece to get him back home in good shape, but no one clipped. I believe we finally agreed that the walk would be his good. For the first time in his life, he expected to be overhauled by Mr. White and a sheriff, but if they pursued us it was by another route. Perhaps they didn't pursue.

Six months later I met Mr. White in Chicago. I tried to delude him, but he was too quick for me. I was about to offer to restore the balance of my money I had on hand, when he hugged me in a brotherly manner and invited me to accompany him to a jewelry store and accept a present of a \$10,000 diamond pin. Suspecting his sanity I broke away and ran for my life, and it was a week later before I heard a dull thud. Then I read in the papers that Mr. White, the soft and gentle tenderfoot from Boston, had sold his "Golconda" mine for \$200,000 spot cash and that in four months the new owners had taken out almost half that sum of ore.

I beg Mr. White's pardon for not bringing up this matter before, but the fact is that I haven't even yet fully recovered from the shock. I believe him to be honest and conscientious. I don't think he is the man to take advantage of another's misfortune. We were forced to sell the "Golconda," of course. We knew Mr. White was getting a big thing, but it turned out so rich that he can afford to be just. I think my three partners intended to beat him, but I didn't. I was the one who suggested that we sell out for \$1,000. I don't claim a one-fourth part of the sum Mr. White received, but if he were to send me \$25,000 with 30 years' interest on the same I think his appetite would be better, his slumbers less troubled, and when he came to die my pale and anxious face would not rise up as a vision to worry his last moments.

## SHE CAUGHT THE TRAIN.

THE Baltimore & Ohio limited was just beginning to move out of the station the other afternoon when a lame man with a stovepipe hat and a furious haste came skipping frantically along over the neighboring tracks, followed by a man carrying valises, says the Chicago Times.

He had come into the station by a side entrance, and his short cut across the tracks was necessitated by his anxiety to catch the train. But when he reached the platform and could have got aboard he stopped and looked fiercely back past the gates and yelled despairingly: "Addie! Come on, Addie!"

But no Addie came. And the train glided by and out toward the South. The lame man's face was a picture that would have delighted Dore's heart. He ground his teeth and flashed his eyes. His lame foot beat a tarantella on the platform.

By this time the little group of people who had been seeing passengers off were taking great interest in the thing. The railway officials had signaled to hold the train, and it was coming to a stop just outside the grand arch of the station.

Then, while the lame man shrieked, and the people behind the gates looked around to wonder which of them he meant when he yelled "Addie!" in that insane way, a railroad man rushed through the gates on to the platform and shouted:

"Your wife on the train!"

The lame man gasped. Then he spoke, only this and nothing more—

"The deuce she is!" and limped off to the train, while every one on the platform went into convulsions.

Again, when you come to think of it, when you have made an imbecile exhibition of yourself because you thought your wife had missed, and made you miss, the train, and then find that she had been on hand all along of you—I say, when you think of it, could that lame man have said anything more appropriate?

## THE FACT.

His arms with strong and firm embrace  
Her pretty form in fold,  
And she has blushed her sweet consent  
When he his story told.

"And you will surely keep your troth?"  
said she, with doubting air.  
He holds her close and quick replied,  
—Yes, by yon elm I swear.

A year passed by, his heart grew cold  
And he vowed to leave her, but the fact is this,  
It was a slippery elm.

—New York World.

## THE THREE LITTLE CHAIRS.

They sat alone by the bright wood fire,  
The gray-haired dame and the aged sire,  
Dreaming of days gone by.  
The tear-drops fell on each aged cheek;  
They both had thoughts that they could not speak.

As each heart uttered a sigh,  
For their sad and tearful eyes deserted  
Three little chairs placed side by side  
Against the sitting room wall.  
Old fashioned enough as there they stood,  
Their seats of flap and their frames of wood,  
With their backs so straight and tall.

Then the sire shook his silvery head,  
And with trembling voice he gently said:  
"Mother, those empty chairs!"  
They bring us each sad, sad thoughts to-night,  
We'll put them forever out of sight.  
In the small dark room upstairs."

But she answered, "Father, no, not yet;  
For I look at them and I forget  
That the children went away.  
The boys come back, and our Mary, too,  
With her apron on of checkered blue,  
And sit here every day."

Johnny still whittles a ship's tall masts,  
And Willie his wooden bullets casts.  
While Mary her patchwork sews,  
At evening time three childish prayers  
Go up to God from those little chairs,  
So softly that no one knows.

Johnny comes back from the billowy deep,  
Willie wakes from his battle-field sleep  
To say a good-night to me;  
Mary's a wife and mother no more,  
But a tired child whose play-time is o'er  
And comes to rest on my knee.

So, let them stand there, though empty now,  
And every time when alone we bow  
At the Father's throne to pray,  
We ask to meet the children again  
In our savior's home of rest and love,  
Where no child goeth away.

—Philadelphia Ledger.

## AS TO FOREIGN MISSIONS.

TO IMPROVE humanity through the medium of religious and moral teachings has ever been the effort and endeavor of the superior and more enlightened portion, and the philanthropist, minister and priest, has worked and hoped to arrive at some tangible result by the use of an influence acquired over the mind and conscience of those to whom immorality and crime are habitual, and who appear to lack a capacity of restraint over those lower passions inherent to the human race.

That these efforts, when exerted among the lower orders, in the crowded population of the civilized world, have been partially successful, does not admit of a doubt, but that they have failed utterly when used for the purpose of conversion and addressed to the inhabitants of those countries where other creeds and other religions are supreme must also be admitted. It is this failure and its cause which deserves scrutiny and is of interest.

First, the idea is all wrong, that because the Christian religion in its doctrines and creeds, appear to be the best and most perfect known to man, it should be thrust upon other nations in opposition to their own tenets and beliefs by means of uninvited missionaries, whose efforts may be heroic, but whose interference is unquestionably officious and often hurtful.

The failure of the missionary work attempted in the East Indies, China, and in other countries, where with some few exceptions the entire population has clung to their own rites and beliefs, and has indignantly repelled the Christian missionaries as an intruder and an intermeddler—as he unquestionably is—has been so evident, that none can deny it. Nor have the efforts made in this country to Christianize the Indians by mere ethical teachings met with any better result.

For the emissaries of any religion to invade a foreign land and there attempt to subvert the deeprooted beliefs of the native population, by the mere instruction of abstract truths, is, from a common sense point of view, eminently absurd; and when these people, outraged at the endeavor, ill-treat or massacre the unfortunate expounders of what in their eyes, are dangerous and inimical doctrines, no wonder that regret is experienced. To cast blame upon the inhabitants of these countries for so acting toward the missionary is irrational in the extreme. Should Turkey send to these states, or to England, emissaries, or missionaries, to propagate them to the Turks' beautiful doctrines of Mohammedanism, who can doubt with what ire and ill-treatment the devoted priests of that religion would be expelled, perhaps put to death? The tragic fate of the Mormon fathers who attempted a conversion to their religion in some parts of the United States corroborates this view. That a similar fate has just befallen the Christian missionaries in China was to be expected, and a recurrence of the tragedy is inevitable, unless another method be followed by those who would Christianize pagan nations.

The one practical way to extend religious influence over foreign races, by the European, is to first locate capital in the locality where the missionary would desire to work, establish trade relations with the outside world, build railroads, stores, banks and courts of justice and soldier quarters, and when all this has been done, finally erect the church, from which the missionary may, with some chance of a permanent success, expound his creed and depict the beneficent effects of Christianity. The practical demonstration must first be made that there exists an advantage and a superiority in the religion of a more intelligent and progressive race, and that this religion accompanies wealth and power. Unless this can be accomplished, no impression will be produced, and the few unhappy natives, who under persuasion abandon their own faith to adopt that of a stranger, will be looked upon as a renegade, and will eventually be overwhelmed by the prevailing local sentiment.

Isolated missionary establishments, located in hostile countries, are illegal and senseless. To be useful, they must be supported by a well-armed military force and backed by a thriving colony, whose mode of living and prosperity would urge to the belief that this superiority in the conduct of their material interests is an accompaniment to a superior religion.

The recent establishment in the Desert of Sahara of a missionary colony, by a Catholic prelate of France, a man of profound thought and practical sagacity, will doubtless attain a complete success, from the fact that it is based on a correct theory. The philanthropy of the undertaking is admirable, for one of the main purposes in view is the release from bondage of the youth of the conquered tribes now held in slavery and sold by the caravan-seri in its way through the desert. The propagation of civilization and Christian-

ity completes the scheme. To compass this end a noble band of missionaries have formed themselves into a strong, well-armed and well-organized tributary force. The probability of their success lies in the fact that they control a large capital, by means of which they propose to irrigate certain portions of the present arid waste through a system of artesian wells and canals, and intend to locate farms and villages on the land thus reclaimed. The splendid results obtained through irrigation in the arid sections of the northwestern states of this union have been an encouragement to this enterprise.

Engineering talent of the finest ability has been employed, and should the funds at the disposal of these missionaries be adequate for so extensive an undertaking, no apprehension need be felt for the outcome. Here, at least, is missionary work undertaken on his right basis.

A statement was recently made by an officer of the United States navy, in charge of some of the government schools, established to civilize and Christianize the frontier Indian tribes, that the only effective argument to use for their improvement and conversion was, that by acquiring knowledge and Christianity they would acquire the capacity to make money, grow rich and thus elevate themselves to a better condition. The abstract teachings of religion have proven to be ineffectual, and the missionary rules, aided by the adjuncts of self-interest, ambition or other material motives, can acquire no foothold among them.

The recent massacre of the Christian missionaries in China has resulted from two causes. In truth, it was more the outcome of political strife than hatred of the foreign priest. A strong national party had been created and recruited by some ambitious leaders, claiming to be the descendants of the original rulers of the Celestial Empire, before the invasion and domination of the Tartars. This party professes to be exclusively devoted to the local interests of China, and inimical to all outsiders. With much sagacity, its leaders, who aim at personal power, erected on the overthrow of the reigning Tartar dynasty, before the invasion and domination of the Tartars. This party professes to be exclusively devoted to the local interests of China, and inimical to all outsiders. With much sagacity, its leaders, who aim at personal power, erected on the overthrow of the reigning Tartar dynasty, before the invasion and domination of the Tartars. 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